

Destruction of Jealousy & Its Cure

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**Sunnah-Inspiring speech
of weekly Sunnah-Inspiring Ijtima**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DESTRUCTION OF JEALOUSY AND ITS CURE

Excellence of reciting Salat-‘Alan-Nabi ﷺ

Sayyiduna Abu Talhah رضي الله تعالى عنه narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم came to me with signs of joy manifest on his blessed face stating that (Sayyiduna) Jibraeel (عليه السلام) came to him stating humbly that Allah (عز وجل) said:

أَمَّا يُرْضِيكَ يَا مُحَمَّدُ أَنْ لَا يُصَلِّيَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا ، وَلَا يُسَلِّمَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا

‘O Muhammad (صلى الله تعالى عليه وآله وسلم)! Are you not pleased that when anyone from your Ummah sends Durood upon you once and I shower mercy ten times upon him, and when anyone from your Ummah sends one Salam, I send Salams ten times upon him. *(Mishkat-ul-Masabih, vol. 1, pp. 189, Hadis 928)*

پھول رحمت کے ہر دم لٹاتے رہے یاں غریبوں کی بگڑی بناتے رہے
حوض کوثر پہ مت بھول جانا کہیں تم پہ ہر دم کروڑوں دُرودوسلام

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let’s make good intentions for attaining reward before listening to the Bayan. The Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ’ *The intention of a believer is better than his action.* *(Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadis 5942)*

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes, the greater reward he will attain.

Intentions of listening to Bayan

- Lowering my eyes, I will listen to the Bayan attentively.

- Instead of sitting against a wall etc., I will sit in Attahiyyat position as far as possible with the intention of showing respect the religious knowledge.
- I will make room for others by folding my hands and limbs and by moving away slightly.
- If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with him.
- When I hear **صَلُّوا عَلَى الْحَبِيبِ**, اَذْكُرُوا اللَّهَ, تُؤَيُّوْا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and encouraging the uttering person.
- After the Bayan, I myself will approach other people for making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering a Bayan

- I also make intention that I would deliver speech (Bayan) in order to seek the pleasure of Allah **عَزَّوَجَلَّ** and for reaping the reward.
- I will deliver my speech (Bayan) by reading from a book of a Sunni scholar.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Iman: ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadis 4361)

- I would follow these aforementioned commandments by calling people towards righteousness and forbid them from committing evil deeds.
- Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
- I will encourage the people to travel in Madani Qafilahs, practice the Madani In’amat and to join the ‘Ilaqa’i Daura for Nayki ki Da’wat’ (area visit for calling toward righteousness).
- I will avoid laughing and prevent others from laughing as well.
- In order to develop the habit of protecting my eyes from sins I will, as far as possible, keep them lowered.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of delivering speech (Bayan)

Dear Islamic brothers! Today's topic is on '**Destruction of jealousy and its Cure**'. Firstly, I will relate a parable about the disastrous consequence of an envious person, definition of jealousy, thereafter some, Quranic verses and a few Ahadis condemning 'Jealousy'. You will also be informed about who was the first person to commit jealousy and you will be given the signs and cure of this malady; lastly, it will be my privileged and good fortune to present Madani pearls of wearing 'Imamah Sharif (Islamic turban). So, let us listen to a parable of 'Disastrous consequence'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Hunter became the hunted

It is stated on page 1 of 98-page book '*Hasad*' published by Maktaba-tul-Madinah – a publishing department of Dawat-e-Islami: There was a person who had the special privilege of attending the royal court of the king daily to give advice: 'Return the favour when anyone does you a favour and don't bother about the one who does evil because for the one who harms others, it is sufficient that he will ultimately face the evil consequences of his own actions.' Because of his good advice the king loved him dearly. Seeing the respect and love displayed by the king for this favoured person, a courtier got very jealous. Overcome with this jealousy and desiring to destroy the respect for this person, he went and lied to the king. 'Your Majesty! This person talks bad things about you to other people saying that you have a bad breath'. When the king heard this he asked, 'Do you have any proof?' The jealous person replied, 'Your Majesty! call him close to you tomorrow and observe how he will cover his nose with his hand when you speak to him.'

The next day, the jealous man invited this favoured person to his house. The jealous man served him gravy that had excessive amount of raw garlic. After this meal as was his routine the favoured person went to the court of the king to advise him. The king called him closer. As he got closer to advise the king, he decided to place his hand over his mouth in order that the bad smell of raw garlic won't offend the king. Seeing this, the king was convinced that the courtier had told him the truth. The king issued a 'royal decree' in writing stating the following royal order: 'As soon as this person comes to you with my letter, cut off his head and stuff his corpse with straw and return it to me.'

It was a habit of the king that when he wanted to reward someone he would send that person with his sealed letter to the governor of another city instructing him to reward the person carrying the letter. On this occasion, the king, contrary to his usual practice, wrote a decree of punishment for the carrier of the letter. When this favoured person came out of the royal court, the jealous person asked him as to what he had in his hand. He replied, 'The king has given me a sealed letter to deliver to so-and-so governor.' The jealous person considering the past practice of the king in rewarding people in this manner became overcome with greed. He requested for the letter.' This person considering the higher status of this courtier handed over the letter to him. This jealous person delivered this letter to the governor and requested his reward.

The governor retorted that the instruction in the letter is to kill the one who delivers this letter. The jealous person became senseless with fear and began pleading with great humility that 'Indeed the king had not issued this order for him, but for some other person. He begged the governor to verify this with the king.' Turning a deaf ear to his plea, the governor said, 'There is no need to inquire about it. We are duty-bound to carry out the king's order.' The governor therefore ordered the executioner to execute the envious person.

The next day, the favoured person visited the royal court as usual and repeated the same advice while standing in front of the king. Upon seeing him alive, the king asked, 'What about the letter I gave to you yesterday?' He replied, 'I met your courtier on my way to the governor. He asked me to give him the letter, so I handed him the letter which he took to the governor.' The king said, 'He had informed me that you used to tell people that I have a bad breath. Is it true?' He replied, 'Your Majesty! I have never had such opinion about you.' The king asked, 'Why did you place your hand onto your mouth when you got closer to me yesterday?' He replied, 'Your Majesty! Before I came to your royal court, this courtier had invited me to a meal which had large amount of raw garlic. Hence I realized that my breath would be offensive due to eating excessive amount raw garlic-mixed meal. Thus I did not want to cause you discomfit with the offensive smell from my mouth and I covered it with my hand when I got close to you.'

The king understood everything and requested. In future when you advise me add this statement as well that - for the destruction for a person his bad actions are sufficient to harm him –as happened with this envious person.' (Ihya-ul-'Uloom, vol. 3, pp. 233)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brother! Have you seen how jealousy and greed caused this courtier to hatch such a evil, deplorable and shameful conspiracy but it resulted in his own destruction. We have learnt through this parable that we should not feel envious of other people's blessings & possession and nor should we wish for them to be deprived of their blessings because the Bestower of all blessings is our Creator, and Absolute Ruler Allah عَزَّوَجَلَّ and He عَزَّوَجَلَّ is the Self-sufficient, He عَزَّوَجَلَّ is free to bless whoever He desires, and who are we to object to His distribution of favours to whomsoever He desires.

Remember! Envy is a self-destructive habit, a very bad quality and a major sin. A jealous person is consumed by inner self - destructive fire that suffocates him and inflames his entire life; he is deprived of peace and contentment. Unfortunately, this malady is menacingly rampant in our society; majority are afflicted by this catastrophe. People become envious of other's educational skills, greater intelligence, abundance of wealth, honour & virtue and excellent job and dignifying personality. It is such an obnoxious act that the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْخَطَبَ

Jealousy consumes good deeds as fire consumes wood.

(Sunan Ibn Majah, vol. 3, pp. 473, Hadis 4210)

In another blessed Hadis, in order to establish brotherhood and harmony, the Beloved and Blessed Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Do not be jealous of one another; do not bear malice and hatred towards one another and do not speak ill of one another behind their back, but O Allah's عَزَّوَجَلَّ worshipers! Live as brothers.' (Sahih Bukhari, Kitab-ul-Adab, vol. 4, pp. 117, Hadis 6066)

The renowned commentator of Blessed Quran, Mufti Ahmad Yar Khan Na'eemi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: 'Evil suspicion, envy and malice etc., are those acts which diminishes love whereas Islamic brotherhood requires love, therefore, overcome these faults so that you become brothers.'

(Mirat-ul-Manajih, vol. 6, pp. 608)

So, we came to know that jealousy is such a heinous act that not only ruins our virtuous deeds but also breeds malice, hatred and enmity by destroying love & brotherhood amongst Muslims. Therefore, we should also strive to refrain from all other internal maladies together with jealousy. Let us listen to the definition of Jealousy in order to acquire prevention from this destructive malady.

Definition of jealousy

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi Ziyae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has written on page 13 of his booklet 'Causes of Bad End': stated there-in is the definition of jealousy, extracted from the book *Lisān-ul-Arab*, volume 3, page 166:

الْحَسَدُ أَنْ تَتَمَنَّى زَوَالَ نِعْمَةِ الْمَحْسُودِ إِلَيْكَ

Hasad (jealousy) means desiring the loss of the boon (favour) of the Mahsood (the one on whom jealousy is displayed) and desiring the same boon for yourself.

Summary of jealousy in easy words

Dear Islamic brothers! This definition shows that if a person has a desire for the loss of the other person's boon and for having the same boon for himself, this desire is jealousy. For example, if a person wishes, because of hatred, that so-and-so famous or respected person be disgraced and that he becomes famous instead, this desire is termed as jealousy. Similarly, if someone wishes that so-and-so wealthy person becomes poor and that he becomes wealthy instead, this type of wish is also an example of jealousy. However, it is permissible to aspire in a way that I may also be blessed with this blessing and others too, not desiring the downfall of the other favoured person; this desire for progressing is called 'Ghibtah' (i.e., envy that is free from malice) just having the temptation of acquiring blessing. (Tafseer Kabeer, vol. 1, pp. 649; Tafseer Na'eemi, vol. 1, pp. 614)

Remember! Feeling jealousy and committing sins like lying, tale-telling, backbiting and disgracing others due to it, are Haraam acts leading to Hell. Allah عَزَّوَجَلَّ says in Blessed Quran condemning jealous people:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۖ حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

Translation from Kanz-ul-Iman: Many among the people book wished to turn you to disbelief after you had accepted faith; out of their hearts' envy, after the truth has become very clear to them; so pardon them and be tolerant, until Allah brings His command; indeed Allah is Able to do all things.

(Part 2, Surah Al- Baqarah, verse 109)

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ

Translation from Kanz-ul-Iman: Or do they envy people due to what Allah has given them from His grace? (Part 5, Surah An-Nisa, verse 54)

At another place, it is stated in Blessed Quran:

وَلَا تَتَسَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ط

Translation from Kanz-ul-Iman: And do not long for things by which Allah has given superiority to some of you over others. (Part 5, Surah An-Nisa, verse 32)

Dear Islamic brothers! Have you heard that Allah ﷺ has commanded us to refrain from this obnoxious act. Every Muslim ought to avoid bad habits. The Blessed and Beloved Rasul ﷺ has also instructed us to avoid this deadly epidemic. Listen to four blessed Ahadis in this regard:

1. Jealousy damages Iman exactly in a way, an aloe (i.e., a coagulated juice from a bitter tree) spoils honey. (Kanz-ul-'Ummal, Kitab-ul-Akhlaq, vol. 3, pp. 186, Hadis 7437)
2. Do not transgress when you feel jealousy, discard suspicion and when you feel evil omen (about any work) and do it having trust in Allah ﷺ. (Al-Kamil fi Du'afa-ir-Rijal, vol. 5, pp. 509)
3. لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا لَمْ يَتَحَاسَدُوا. People will remain in peace as long as they do not have jealousy.' (Al-Mu'jam-ul-Kabir, vol. 8, pp. 309, Hadis 8157)
4. The Greatest and Holiest Prophet ﷺ has stated, 'Epidemic of last Ummahs would break out amongst you, which is jealousy and hatred and it is like a 'razor' (i.e., jealous and hatred); it shaves faith, not hair. By the One in Whose Hand is my soul, you will not enter Jannah until you become Mu'min, and you cannot become a Kamil Mu'min (true believer) until you love one another. Shall I not tell you of that which will strengthen love between you? Spread (the greeting of) Salam amongst yourselves.' (Musnad Imam Ahmad Bin Hambal, vol. 1, pp. 348, Hadis 1412)

Dear Islamic brothers! Through the above-mentioned Ahadis we came to know that jealousy is alarmingly dangerous that it destroys Iman as an aloe destroys honey. We should also try to refrain from this internal malady because the Beloved Prophet ﷺ has stated, 'People will remain in peace for as long as they do not have jealousy'. For refraining from malice & jealousy and developing the brotherhood and love, the Beloved Rasul ﷺ has instructed us to spread (the greeting of) Salam. Therefore, we should also adopt the habit of saying Salam and shaking hand according to Sunnah, whenever we meet others. What is **Madani In'am number: 6**, out of the Madani In'amat bestowed by Ameer-e-Ahl-e-Sunnat رَاْعَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. Let us listen to Ameer-e-Ahl-e-Sunnat رَاْعَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. He has stated, 'Today, whilst coming & going to the office or returning home in bus/train etc. or whilst walking through the lanes, did you greet Muslims with Salam with whomever you came across?'

May Allah ﷺ grant us the desire to act upon it.

Allah ﷺ has persuaded us in Blessed Quran to say Salam to one another:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ط

Translation from Kanz-ul-Iman: And when you are greeted with some words, greet back with words better than it or with the same. (Part 5, Surah An-Nisa, verse 86)

Excellent method of replying to Salam

Imam-e-Ahl-e-Sunnat, Mujaddid of the Ummah, reviver of the Sunnah, destroyer of Bid'ah, scholar of sacred law, guide of spirituality, fountain of blessing, 'Allamah, Maulana, Al-Haaj, Al-Hafiz, Al-Qari, Ash-Shah, Imam Ahmad Raza Khan عليه رحمته الرحمن has stated on page 409 of *Fatawa Razawiyyah* volume 22: One should at least say the words **السَّلَامُ عَلَيْكُمْ**; it is better to add **وَرَحْمَةُ اللَّهِ** and it would be best to add **وَبَرَكَاتُهُ**, but nothing more. The one replying must say at least the same words however, it is better to add the aforementioned words. For example, if one is greeted with **السَّلَامُ عَلَيْكُمْ** then one should reply with **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ**. If he is greeted with **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**, then one should reply **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**. If one is greeted with **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**, then one should reply with the same words nothing more.

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Satan committed jealousy initially

Dear Islamic brothers! We ought to take the lead in greeting and saying Salam even to those younger than us and those older than us removing from our heart any malice and jealousy while following the Sunnah. If ever jealousy breeds in our heart towards any Muslim then we should repent fearing the punishment of Allah عَزَّوَجَلَّ. Let it not be that Allah عَزَّوَجَلَّ get displeased with us due to this satanic act and we might destroy our worldly life and the life of the Hereafter. Remember! Jealousy is the first sin committed by satan whilst living in Heaven. Imam Jalaluddin Suyuti Shafi'i عليه رحمته الله القوي has reported, 'The first disobedience to Allah عَزَّوَجَلَّ was due to jealousy, Iblees Mal'oon refused to prostrate before Sayyiduna Aadam عليه السلام and it is this jealousy which provoked him to disobey Allah عَزَّوَجَلَّ.

(Ad-Dur-rul-Mansur, vol. 1, pp. 125 Taht Al-Ayah 34)

Jealousy is a weapon of satan

Dear Islamic brothers! Satan destroyed himself by disobeying Allah عَزَّوَجَلَّ; now he is bent on ruining others and his most important weapon is jealousy. When Sayyiduna Nuh عليه السلام was boarding one pair of each gender (of the animal species living on earth) in his ark in accordance to the commandment of Allah عَزَّوَجَلَّ, he عليه السلام saw an old man and asked, 'Who has permitted you to board this ark?' He replied, 'I have come to spread evil whispering into the hearts of people, so that, at that time, their hearts will remain with me whilst their bodies remain with you.' Sayyiduna Nuh عليه السلام said, 'O enemy of Allah! Get off from this ark because you are damned and the accursed.' Satan said, 'I destroy people by five tricks, I can inform you of three of them but would not tell about the other two.' Allah عَزَّوَجَلَّ sent Sayyiduna Nuh عليه السلام his revelation, 'Say to him, even I do not need to know three, just tell me about the other two.' Satan said, 'Those two tricks has never brought me failure nor has it ever made me a liar and I bring people at the verge of destruction due to them. One of them is jealousy and other one is greed. And it is the jealousy, which made me accursed and damned.'

(Tafseer-e-Haqqi, Surah Hood, Taht Al-Ayah 40, vol. 4, pp. 127)

مُحِيطِ دِل پہ ہوا ہائے نفسِ آمارہ دِماغ پر مرے ابلیس چھا گیا یا رب
 رہائی مجھ کو ملے کاش! نفس و شیطان سے ترے حبیب کا دیتا ہوں واسطہ یا رب
 ہماری بگڑی ہوئی عادتیں نکل جائیں ملے گناہوں کے امراض سے شفا یا رب

Destruction of Batini (inner self) sins

Dear Islamic brothers! We came to know that Jealousy is the most successful attack of satan; through this evil, it makes Muslims commit sins like lying, backbiting, tale-telling, slandering, rejoicing at another's distress, finding faults, hurting Muslims and other so many sins etc. Therefore, we will have to make attempts to foil the successful attack of satan.

Remember! Every one of us has to depart from this world after spending our allocated time and have to travel on our journey to the Hereafter; during this journey of Hereafter we would have to go through the critical stages of the grave, Day of Resurrection and the Pul-e-Sirat; afterwards, our abode will be either Heaven or Hell. Earning virtues in this world are the source of improving our stay in the Hereafter whereas committing sins are the causes of destruction in the Hereafter. Some good deeds are apparent and some are hidden such as Salah is apparent and sincerity is hidden etc., similarly, some sins are apparent and some are hidden such as murder is an apparent sin and showing off is a hidden sin. In this evil era, people hardly have the mind-set of refraining from sins and those fortunate ones who try to cure their sins, their attention remain focussed on just apparent sins. The cure for hidden sins are ignored, although these types of sins are more dangerous than the apparent sins, because hidden sin can be a source of countless apparent sins for example: Anger is most likely to be followed by malice and malice is likely to be followed by murder, cruelty, backbiting, tale-telling and finding faults etc.

Flawed Zāhir (outer self) is followed by flawed Bātin (inner self)

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ has stated, 'The apparent deeds have a particular connection with the hidden attributes. If Bātin is bad then apparent deeds would also be bad and if Bātin is free from the flaws such as jealousy, ostentation, arrogance etc., then apparent deeds would also become noble. (Minhaj-ul-'Abideen, pp. 13)

Therefore, everyone should pay full attention towards the remedy of hidden sins along with apparent sins so that we could manage to protect our Hereafter from destruction.

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated on page 624 of *Fatawa Razawiyyah*, volume 23: It is also Fard for every Muslim to learn the Faraid of the inner self 'مُحَرَّمَاتِ بَاطِنِيَّةٍ', i.e. about the hidden sins such as arrogance, ostentation, jealousy, evil suspicion, grudge, enmity, Shumatat (i.e. feeling happy to see a Muslim in trouble) etc., and to learn of ways to get rid of them.

Dear Islamic brothers! Study the book '*Batini Bimariyaun ki Ma'lumat*', a publication of Maktaba-tul-Madinah, a great source of awareness about hidden epidemics, its causes and cures. Buy this book from Maktaba-tul-Madinah and make intention to read it from first page to last. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has described its importance, 'This is a good and noteworthy book, probably, no one has published this type of book; you will be surprised when you read it. Read this book eleven times - enjoy and drink the message.'

Who feels jealousy towards whom?

Dear Islamic brothers! Generally one may feel jealousy towards anybody but it is more likely to happen with people with whom one interacts with. It may be with someone in the same trade or of the same profession or with someone who is very close. For example, one trader or businessman may feel jealousy towards another businessman due to his flourishing business not towards any doctor; one doctor may feel jealousy towards other doctor due to his good treatment, skill and success not towards any transporter; one transporter may feel jealousy towards other transporter due to his success in attracting and drawing more passengers not towards any student; one student may feel jealousy towards other student due to his intelligence, excellent memory, educational status, position in exam, appreciation from teacher and other capabilities not towards any Na'at Khuwan; one Na'at Khuwan may feel jealousy towards other Na'at Khuwan due to his eloquence, highly emotional style and being showered in notes (money), not towards any teacher; a teacher may feel jealousy towards any other teacher due to his good way of teaching and his popularity amongst students and administration, not towards any spiritual guide; one spiritual guide may feel jealousy towards any other spiritual guide due to the large number of his devotees & followers and his popularity amongst the public of the upper class and lower class, not towards any businessman; one businessman may feel jealousy towards any other businessman due to his high income, mansion, vehicle, lavish life style, social status, being honourable amongst eminent personalities, being highly respectable in the family, not towards any scholar; one scholar can feel jealousy towards any other scholar due to his fame, abundance of followers, affection for him by wealthy people, huge number of listeners in congregation and popularity amongst people along with his big appellations. Similarly, dresses, jewellery, decoration of house, beauty & character, graceful behaviour by parent-in-laws and peaceful domestic life are the common causes of Jealousy. This breed domestic conspiracies straining the peaceful environment of homes; so, owing to these various causes, jealousy may start infecting relationship between mother-in-law and daughter-in-law, between brothers & sisters, and even amongst close relatives.

Three signs of jealous person

Sayyiduna Wahb Bin Munabbih رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'There are three signs of jealous person (1) When in front of the Mahsood (the one upon whom there is jealousy) he praises unnecessarily (i.e., flattering) (2) backbites behind him (3) become happy when he is in trouble.' (*Minhaj-ul-'Abideen*, pp.74)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Are we having jealousy towards anybody?

Dear Islamic brothers! We ought to ponder that Allah عَزَّوَجَلَّ forbid we might be having jealousy towards somebody! Test yourself and ask yourself these questions: Do you have anyone in the circle of your relatives, people living in our localities, friends, acquaintance, in short anyone with whom you are socially connected, towards whom you have jealousy in your heart due to his honour, popularity, wealth, piety, worship, intelligence or other qualities? Do you make Bad-Du'a (invoke curse) in the court of Allah عَزَّوَجَلَّ praying for his downfall; avoid meeting such a person and if you are forced to meet him than you meet him dispassionately and unwillingly; you dislike listening to his praises, or get frustrated and irritated listening to his praises and immediately try to change the topic; if, in case, you are forced to praise him than you praise him without any feelings; you remain busy finding faults and negative aspects in him for the purpose of damaging his character and fortune and if you find anything like that, you try to make it an issue; seeking satisfaction by listening & backbiting about him; if he is in worldly or Deeni loss, you happiness know no bounds whereas you become sad and dejected when he

is happy; his progress makes you fly you into a rage; you mock his capabilities in different ways; you look at him with contempt; trying to dishonour him among people; when he needs you in trouble, your refusing to help him despite having ability to do so, on contrary, persuading others not to help him, causing him loss whenever you get an opportunity. If any of the answers to these question applies to you then mend your ways and beware...! Jealousy has entered your heart. Remove it before it destroys you and strive to cure it.

Cure of jealousy

Dear Islamic brothers! Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي explaining the cure of jealousy stated 'If you are consumed by jealousy reflect with a level head that my jealousy cannot destroy anyone's wealth and blessings; my jealousy cannot cause any harm to the person I am jealous of, on the contrary, my jealousy is causing harm to me in both the worlds and is destroying my good deeds in this fire of jealousy and the person towards I have jealousy would receive all my virtues on the Day of Judgement. We should also ponder that the blessings belong to him are bestowed by Allah عَزَّوَجَلَّ and my displeasure and jealousy is indeed an objection upon the bestowal of Allah's عَزَّوَجَلَّ gift and favours, causing destruction to my own Deen and Iman.' Thereafter, we should reflect on the fact that Allah عَزَّوَجَلَّ is Al-'Aleem (the All-Knowing) Al-Hakeem (the Perfectly Wise), Allah عَزَّوَجَلَّ blesses a person with that which he deserves, this is why Allah عَزَّوَجَلَّ has not blessed me these things. Thus malady of jealousy would go away from our hearts and jealous person will be relieved of this extreme jealousy.' (Ihya-ul-'Uloom, pp. 342)

Ten cures of jealousy

Listen to ten more cures of jealousy mentioned in the book '*Batini Bimariyaun ki Ma'lumat*', 352-page book, a publication of Maktaba-tul-Madinah:

1. **Repent and seek forgiveness:** Repent not only of jealousy but also all sins in this way that: 'O Allah عَزَّوَجَلَّ I admit in Your court that I had jealousy towards such and such brother, forgive all my sins. Aameen!'
2. **Pray:** 'O Allah عَزَّوَجَلَّ I want to get rid of jealousy for the sake of Your pleasure; relieve me of this hidden disease and bestow upon me steadfastness to refrain from jealousy.' Aameen!
3. **Be content with the pleasure of Allah عَزَّوَجَلَّ:** 'Whatever the blessings Allah عَزَّوَجَلَّ has bestowed upon my brother is due to the pleasure of Allah عَزَّوَجَلَّ, and He عَزَّوَجَلَّ has the power to bless whoever He عَزَّوَجَلَّ desires, with whatever He عَزَّوَجَلَّ desires, how much and wherever He عَزَّوَجَلَّ desires.
4. **Keep the destruction of Jealousy in view:** Jealousy invokes the displeasure of Allah عَزَّوَجَلَّ and His Rasul صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم; It destroys virtues; Jealousy leads to sins like backbiting, false accusation, and evil suspicion etc., and is destroys spiritual harmony and bliss.
5. **Ponder over blessings that turn into the cause of jealousy:** If these worldly blessings are temporary then why have jealousy over temporary things? If it is Deeni excellence then it is a blessing from Allah عَزَّوَجَلَّ and jealousy on something bestowed by Allah عَزَّوَجَلَّ is not wise.
6. **Do not focus on the blessings of other's:** It causes lack of self confidence in oneself which is a cause of jealousy; look at those who are below you in rank and status and be thankful in the court of Allah عَزَّوَجَلَّ.

7. **Strive to rectify your own faults:** Focussing on the achievements of others would cause you to neglect your own self-rectifying and if you are busy with rectifying yourself then you would not be having the time to fall into sinful acts like jealousy.
8. **Make planning to replace hatred with love:** Be the first to say Salam when you confront the one with whom you are jealous, give gifts, visit and consolidate him in times of sickness and troubles, congratulate him on happy occasions, help him when he needs it, praise him (without lying) in abundance in front of people, cause as much benefit to him as possible etc.,
9. **Cultivate the habit of being happy in other's happiness:** Because it is the Divine will of Allah ﷻ and a Divine system that He did not make equal the mode of lives of people and their blessings then surely, there is no guarantee that you will acquire that blessing of that person (*of whom you are jealous*) if he loses it. So, instead of being jealous be happy with the blessing your brother possesses.
10. **Practice Madani In'amat:** In this era of evil turmoil, by acting upon Madani In'amat, bestowed to us by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ عَنْهُ; رَضِيَ اللهُ عَنْهُ by the blessing of it, you will develop a mind-set and yearning to protect your faith, adopt the Sunnahs and be averse to sins.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Burning with jealousy over someone's religious or worldly achievements and status and desiring that he commit such undesirable acts that may cause him to be deprived of his status and be left humiliated & disgraced or having such desire and aspiration after seeing his luxury vehicle, mansion, bank balance, servants and other perks & privileges that he may experience a robbery or theft, or that his shop & house may burn down, and he becomes extremely needy etc., are Harām acts leading to the fire of Hell. Ponder a while! Have we ever had such aspiration after seeing a Muslim offering Salah, observing fasts, and performing other obligatory & compulsory acts that we may become like him? Have we ever got motivated after seeing any Islamic brother performing Sunan & Mustahabbat such as reciting Quran, performing Tahajjud, supererogatory Salah of Ishrāq, Chāshṭ and Awwābeen etc.,? Have we ever desired to recite Durood abundantly after seeing someone reciting Durood abundantly? Have we ever develop a mind-set of spending in the way of Allah ﷻ as Sadaqa-o-Khayrāt after seeing somebody else carrying out this deed? Have you ever made intention of travelling with Madani Qafilah after seeing Islamic brothers travelling in Qafilah?

Remember! Worldly possession is not worthy of envy because they are temporary and will remain in this world. The great blessings of Akhirah will be privileged only to those who accumulate the treasures of virtues deeds in this world. Therefore, instead of longing for worldly treasures we should try to cultivate the habits like the habit of pious people and try and act upon even little virtuous acts.

Who is patient & thankful?

The Renowned and Beloved Prophet ﷺ has said, 'There are two traits that are such that whosoever has them, Allah ﷻ writes him down as grateful and patient. One is this that whosoever looks towards one above him in religious matters, and follows him in it, and secondly, whosoever looks at the one below him in worldly matters, and praises Allah ﷻ, then Allah ﷻ writes him down as grateful and patient. And whosoever looks at those below him in religious matters, and looks up to

those above him in worldly matters, and grieves over matters of this dead world Allah ﷻ does not write him down as grateful nor as patient.’ (Sunan-ut-Tirmizi, vol. 4, pp. 229, Hadis 2520)

Who is an enviable?

Sayyiduna Abu Hurayrah رضى الله تعالى عنه has narrated that the Beloved and Blessed Prophet ﷺ has said: Do not wish to be the like any, except these two men: A person whom Allah ﷻ has blessed with the recitation of the Quran and he recites night and day, and his neighbour hears him and says, ‘I wish I had been given what has been given to so-and-so, so that I might do what he does’; and a man whom Allah ﷻ has given wealth and he spends it on what is just and right, whereupon another man may say, ‘I wish I had been given what so-and-so has been given, for then I would be able to do what he does.’ (Sahih Bukhari, Kitab Fazail-ul-Quran, vol. 3, pp. 410, Hadis 5026)

Sayyiduna Abu Umamah رضى الله تعالى عنه has narrated that the Greatest and Holiest Prophet ﷺ has said: Indeed the best of my friends is the one possessing of meagre possession, whose share is in Salah is large, worshipping his Lord well and obeying Him (even) in private. He is obscure among the people such that fingers are not pointed towards him. His provisions are sufficient just for his needs and he is patient over it. Then he ﷺ said, ‘His death comes quickly, his mourners are few, and his inheritance is little.’ (Sunan-ut-Tirmizi, Kitab-uz-Zuhd, vol. 4, pp. 155, Hadis 2354)

Dear Islamic brothers! If we see someone enjoying worldly possession then instead of getting jealous, we should excel in earning virtues, cultivate the habits of pious people and adopt the good traits. May Allah ﷻ grant us the mind-set to save ourselves from jealousy and other inner-self maladies while striving to seek its cure.

بنی عامِلِ سُنَّتِ اے نانائے حسین
کیجئے رَحمتِ اے نانائے حسین
جُھوٹ سے بُغض و حَسَد سے ہم بچیں
میں گُناہوں سے سدا بچتا رہوں
نیکوں میں دل لگے ہر دم،

(Wasail-e-Bakhshish, pp. 258)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of Bayan (speech)

Dear Islamic brothers! We were privileged to listen to Madani pearls today about the destruction of jealousy and its cure. First of all we learnt of the disastrous consequence of a jealous person, through which we came to know that the one who thinks ill of others, becomes a sign of admonition; thereafter we learnt the definition of jealousy, as having a desire to have whatever someone possesses and leaving him deprived of his blessings then we listened to Quranic verses and blessed Ahadis condemning Jealousy. In one of Ahadis, the Most Revered and Renowned Prophet ﷺ instructs to eradicate malice & jealousy and spread Salam in order to develop love in one another.

We should also be first in Salam whether we meet anyone, elder or younger, whether we are familiar with him or not. اِنْ شَاءَ اللَّهُ ﷻ with the blessing of this, enmity amongst us would be eradicated and we will be privileged to refrain from inner self malady. We came to know that it was satan who committed jealousy initially, he committed jealousy towards Sayyiduna Aadam عَلَيْهِ السَّلَام and refused to

obey Allah عَزَّوَجَلَّ. Remember that! Jealousy and greed are the most successful attacks of satan which lead human to commit lying, backbiting, tale-telling, slandering, hurting Muslim and so many other sins. We shall have to strive to foil all attempts of satan.

War against satan will be continued إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ

Dear Islamic brothers! Allah عَزَّوَجَلَّ forbid! If we are afflicted with this deadly malady then we should not delay its cure. First of all, seek repentance in the court of Allah عَزَّوَجَلَّ and invoke: O Allah grant me steadfastness in refraining this inner-self malady Aameen, as well as draw attention towards the destruction of jealousy as jealousy invokes the displeasure of Allah عَزَّوَجَلَّ and His Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, it ruins our virtues and along with committing other sins we lose our peace. Therefore, we should not be getting jealous and incurring enmity towards others rolling in blessings; instead, we should yearn of becoming like pious people because the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has persuaded to excel in pious virtues. The Blessed and Beloved Prophet عَزَّوَجَلَّ has stated: Jealousy is not allowed except on two people – A person whom Allah عَزَّوَجَلَّ has taught the Quran and he recites it night and day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does; and a man whom Allah عَزَّوَجَلَّ has given wealth and he spends it on what is just and right, whereupon another man may say, 'I wish I had been given what so-and-so has been given, for then I would do what he does.

(Sahih Bukhari, Fazail-ul-Quran, vol. 3, pp. 410, Hadis 5026)

Dear Islamic brothers! If we want to have the yearning to protect ourselves from jealousy and other inner disease and earn more and more virtues, we should associate ourselves with the Madani environment of Dawat-e-Islami and become the practicing Muslims by acting upon Madani In'amat given by Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ with the blessings of this we shall be blessed with countless worldly and religious favours.

Introduction to Majlis Madani In'amat

Dear Islamic brothers! According to the desire of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, Majlis Madani In'amat was produced under Dawat-e-Islami, a global and non-political movement, in order to make Islamic brothers and Islamic sisters practicing Muslims by persuading them to act upon Madani In'amat. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has said, 'If only all Islamic brothers and sisters make it rule and regulate their lives. All responsible Islamic brothers and sisters of Dawat-e-Islami should spread Madani In'amat cards in their localities. Every Muslim may obtain the great reward of being the neighbour of the Blessed and Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus by acting upon Madani In'amat sincerely.'

In view of the wish of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, all responsible Islamic brothers of Madani In'amat are urged that they make schedule of Zayli Halqahs along with the Kābinah level, Zayli Halqah, Halqah, area and division responsible Islamic brothers. They visit Islamic brothers individually, give them Madani In'amat cards, make their minds to act upon it, make them understand the method of Fikr-e-Madinah, note down the names of those who are prepared to act upon it. Zayli responsible Islamic brother should have the list of Zayli Islamic brothers, Halqa responsible Islamic brother should have the Halqah/area Islamic brothers and city responsible Islamic brother should have the list of area/city Islamic brothers. All these responsible Islamic brothers should keep in touch with Islamic brothers and keep reminding them of practicing 'Fikr-e-Madinah'.

Take part in 12 Madani In'amat

Dear Islamic brothers! Take part with enthusiasm in the 12 Zayli Madani works for refraining from sins and propagating the calling towards righteousness. One of the Zayli Madani works is also a Madani In'amat. Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى would not only make the accountability themselves but also persuade others as Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'O people make accountability of your deeds before the doomsday fall and you are held accountable of them.' (*Hilya-tul-Awliya*, vol. 1, pp.56)

In this sinful era, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has provided a mechanism for performing good deeds in the form of a questionnaire namely 'Madani In'amat', a comprehensive blend of Shari'ah and Tareeqah. There are 72 Madani In'amat for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students, 40 for Madani children. Similarly, Madani In'amat have also been formed for special Islamic brothers (i.e. blind, mute and deaf) and prisoners. Madani In'amat cards can be bought from any branch of Maktaba-tul-Madinah. After going through them thoroughly, you will be aware that it is a systematic mechanism of self-accountability. By the grace of Allah عَزَّوَجَلَّ, hurdles in the path of becoming pious and avoiding sins are removed by virtue of acting upon Madani In'amat.

Dear Islamic brothers! In order to cultivate the habit of earning virtues; getting rid of malice & jealousy and other inner self maladies; developing brotherhood amongst one another; attaining pleasure of Allah عَزَّوَجَلَّ; awakening the fear of Allah عَزَّوَجَلَّ within us, raising deep yearning for the protection of Iman; frightening ourselves of the torment in the grave and Hell; adopting Sunnahs; igniting the love of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and attaining the neighbourhood of the Beloved Rasul, associate with the Madani environment of Dawat-e-Islami. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ with the blessings of this Madani environment, many people, immersed in sins came towards the right path. Let us listen to a Madani Bahar (parable):

It's amazing how I gave up playing snooker!

An Islamic brother of Liaqatabad (Bab-ul-Madinah, Karachi) has stated: I used to watch films and dramas, and was so fond of playing billiards and snooker that I wouldn't stop even if someone told me off or even beat me. I was so immersed in sins that (Allah عَزَّوَجَلَّ forbid) I used to fear offering Salah. With the mercy of Allah عَزَّوَجَلَّ, in the last 10 days of Ramadan, (1425 A.H. 2004) I was privileged to join the collective I'tikāf with Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ devotees in our local Furqaniyah Masjid (Liaqatabad, Bab-ul-Madinah, Karachi) under the supervision of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah.

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Due to the blessings of the 'Madani In'amat' I was encouraged to prepare for my afterlife and I refrained from sins to some extent. Then I became a disciple in the Qādiriyyah Razawiyyah spiritual order and became punctual in my Salah. I stopped playing snooker. I'm surprised as to how I managed to give up playing snooker.

Soon after, I was privileged to participate in the final day of Dawat-e-Islami's three-day Sunnah-Inspiring global Ijtimā' held in Sahra-e-Madinah (Madina-tul-Awliyā) Multan. The speech 'The Perils of Television' was delivered in the Ijtimā'. When I heard the speech, I trembled with fear of punishment in the grave and the Judgement Day. I then vowed never to watch television again. I persuaded my mother to listen to the same speech on a cassette, she gave up watching television too. She also wanted to become a disciple of Ghauṣ-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ so I made her do Bay'at as well. Due to the blessings of Bay'at, my mother started to offer Taḥajjud, Ishrāq and Chāsht punctually in addition to Farḍ Salah. May I be sacrificed for the magnificence and glory of Allah عَزَّوَجَلَّ! After a few months, my mother was blessed to visit Madinah. My mother stated: 'All this is the blessing of doing Bay'at.' اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ At present, I

am trying to serve my beloved movement 'Dawat-e-Islami' as a responsible for Madani Qafilah at division level.

Dear Islamic brothers! In the ending of my speech, I would mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah ﷺ has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Jannah.'

(Mishkat-ul-Masabih, vol. 1, pp. 55, Hadis 175)

سینہ تری سنت کا مدینہ بنے آقا جنت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

17 Madani pearls regarding the 'Imamah [Sunnah turban]

Firstly, 6 sayings of Mustafa ﷺ

1. 2 Rak'āt of Salah performed whilst wearing an 'Imamah are better than offering 70 Rak'āt without wearing an 'Imamah.' (Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 2, pp. 265, Hadis 3233)
2. Wearing an 'Imamah over a headgear is the difference between us and the Mushrikīn [idol-worshippers]. For every fold of the 'Imamah that a Muslim wraps around his head, he will be given one Nūr [light] on the Day of Judgement.' (Al-Jāmi'-uṣ-Šaghīr, pp. 353, Hadis 5725)
3. Without doubt, Allah عزوجل and His angels send Ṣalāt on Friday on those who wear an 'Imamah.' (Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 1, pp. 147, Hadis 529)
4. Offering Salah whilst wearing an 'Imamah is equivalent to 10,000 virtues.' (Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 2, pp. 406, Hadis 3805; Fatāwā Razawiyyah – referenced, vol. 6, pp. 220)
5. One Ṣalāt-ul-Jumu'ah performed whilst wearing an 'Imamah is equivalent to 70 without it. (Tārīkh Madīnah Dimashq li Ibn 'Asākir, vol. 37, pp. 355)
6. 'Imamahs are the crowns of the Arabs, so wear the 'Imamah and your honour will augment. Whoever wears an 'Imamah; he gains one virtue for every fold [of the 'Imamah that he wraps around his head]. (Jam'-ul-Jawāmi', vol. 5, pp. 202, Hadis 14536)
7. It is mentioned in the 312-page book Baḥār-e-Sharī'at, published by Dawat-e-Islami's publishing house, Maktaba-tul-Madīnah, on page 303 of part 16, 'Tie the 'Imamah whilst standing, and put on the Pājāmaḥ [shalwār, lower garment] whilst sitting. Whoever does the opposite of this (i.e. he ties the 'Imamah whilst sitting, and puts on the lower garment whilst standing); he will be afflicted with a disease, for which there is no cure.'
8. It is more appropriate to wrap the first fold of the 'Imamah towards the right side of the head. (Fatāwā Razawiyyah, vol. 22, pp. 199)
9. The Shimlaḥ (i.e. unwrapped end of the turban) of the blessed 'Imamah of the Beloved and Blessed Prophet ﷺ would generally hang behind his blessed back, sometimes it would be on the right hand side, and sometimes there would be two Shimlaḥs between his two blessed shoulders. To keep the Shimlaḥ on the left hand side is against the Sunnah. (Ashi'a-tul-Lam'āt, vol. 3, pp. 582)

10. The length of the Shimlaḥ of the 'Imamah should be at least the width of four fingers, and at most up to the middle of the back, i.e. approximately the length of one arm. (Fatāwā Razawiyyāḥ, vol. 22, pp. 182)
11. Bind the 'Imamah whilst standing facing the Qiblaḥ.
(Kashf-ul-Itibās fis-Tiḥbāb-il-Libās lish-Shaykh 'Abdul Ḥaq Dīhlvī, pp. 38)
12. The Sunnah of the 'Imamah is that it should not be shorter than 2½ yards in length, nor should it be longer than 6 yards, and
13. it should be bound in a dome-like fashion. (Fatāwā Razawiyyāḥ, vol. 22, pp. 186)
14. If you have a large kerchief with which you can produce enough folds to cover the whole head, then it will be considered as an 'Imamah.
15. It is Makruh to bind a small kerchief with which one can only produce one or two folds.
(Fatāwā Razawiyyāḥ – referenced, vol. 7, pp. 299)
16. If 'Imamah is to be taken off out of some need and there is the intention of binding it again, then one sin will be erased on unwinding each fold. (Fatāwā Razawiyyāḥ, vol. 6, pp. 214)
17. 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'The blessed 'Imamah of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was often white, sometimes black and sometimes green.' (Kashf-ul-Itibās fis-Tiḥbāb-il-Libās, pp. 38)

وَعَزَّ وَجَلَّ! Our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ resting under the Emerald Dome, the Mercy for the Universe صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would adorn his enlightened head with a blessed green 'Imamah, and [for this reason] Dawat-e-Islami has made the green 'Imamah its symbol. What an attraction the green 'Imamah reflects! The glowing, illuminated dome on the blessed, radiant tomb of the Sovereign of Makkaḥ and Madīnaḥ, our Beloved and Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is also green! The devotees of the Prophet should also bind a green-coloured 'Imamah in order to keep their heads green and resplendent. Also, the green colour should not be too dark; rather it should be so beautiful and bright that even in the darkness of the night, its shimmering and illuminating colour is easily seen by virtue of the blessings of the green splendours of the Green Dome.

نہیں ہے چاند سورج کی مدینے کو کوئی حاجت وہاں دن رات اُن کا سبز گنبد جگمگاتا ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

To learn various Sunnahs, buy and read the books *Bahar-e Shari'at* volume 16 comprising of 312 pages and *Sunnatayn aur Adaab* comprising of 120 pages, both published by Maktaba-tul-Madinah. One of the best ways to learn Sunnahs is to travel in the Madani Qafilahs of Dawat-e-Islami with the devotees of the Beloved Prophet.

تین دن ہر ماہ جو اپنائے مدنی قافلہ بے حساب اس کا خدایا! خلد میں ہو داخلہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The six types of Salawat-‘Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtima’ (congregation) of Dawat-e-Islami:

1. The Salat-‘Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ
الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet ﷺ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet ﷺ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رضى الله تعالى عنه that the Noble Prophet ﷺ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (*ibid*, pp. 65)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi’*, pp. 277)

4. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رضى الله تعالى عنهما that the Noble and Blessed Prophet ﷺ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’ (*Majma’-uz-Zawaid*, pp. 254, vol. 10, Hadis 17305)

5. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi عليه رحمته الله الهادي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times.

(Afzal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 149)

6. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Holy Prophet صلى الله تعالى عليه وآله وسلم], and the Beloved Prophet صلى الله تعالى عليه وآله وسلم made him sit in between himself and Sayyiduna Abu Bakr Siddiq رضي الله تعالى عنه. The respected companions رضي الله تعالى عنهم were surprised as to who that honoured person was. When he had left, the Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘When he recites Salat upon me, he does so in these words.’

(Al-Qaul-ul-Badi’, pp. 125)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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